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For the Advocate.

INSPIRATION OF SCRIPTURE.

BY PROF. WILBUR F. TILLET.

Our Church holds to the plenary inspiration of the Holy Scriptures. This is both an old and a new doctrine in Christian theology. It is old in that it has always been believed, in substance, in the Christian Church; it is new in that it is only in modern times that the doctrine has been defined, formulated and developed. Our "standards" make no mention of it. Mr. Watson and other theologians of his day silently assume it, but neither define nor discuss it. But it cannot now be ignored. It has come to be one of the most vital and important of the doctrines of Christianity. It is the battle ground between rationalistic liberalism and evangelical Christianity, between New England Unitarianism and Bible orthodoxy. Indeed much of modern heresy seems now to begin with a denial of this doctrine. Let a man only deny the plenary, verbal inspiration of Scripture, and it is not only true that the denial of any doctrine of Christianity, however important, may logically follow, but it becomes in the highest degree probable that such denial will follow. Indeed, this vital doctrine being denied, it becomes then only a matter of choice as to what and how much of the Christian system shall be retained and how much discarded. The recent heresies of Mr. Shaw of our own Church, Prof. Toy of the Baptist Church, and Mr. Heber Newton of the Episcopal Church, all began with a denial of the plenary inspiration of Scripture. It is a doctrine, therefore, which cannot be too strongly emphasized at this time, especially as many erroneous ideas prevail among Christian people as to what is meant by the inspiration of the Scriptures.

"All Scripture is given by inspiration of God," writes Paul to Timothy. Whatever inspiration may be, it is thus something which the Bible claims for itself. It is the inspiration of Scripture no less than the fact that it contains a divine revelation that gives to it its divine authority.

INSPIRATION DEFINED.

Etymologically, inspiration means a breathing into. By the term we mean that special, supernatural influence of the Holy Spirit upon the minds of certain chosen men such as kept them from error in communicating truth officially to others. As to the mode of this communication of truth, it was either orally or by writing. We are concerned only with the latter, the written record, and hence the question, for us, concerns only the authors of the books of the Bible. As to the truth communicated, it consists in revealed facts and, also, in such unrevealed facts as God designed to have permanently recorded for the instruction of his Church in all time to come. With the above definition Dr. Pope agrees: "Inspiration is that special influence of the Holy Ghost on the minds of holy men, selected for the purpose, which qualified them to communicate from age to age an infallible record of divine truth concerning the redeeming will of God." And so Charles Hodge: "It is that influence of the Holy Spirit on the minds of certain select men which rendered them the organs of God for the infallible communication of his mind and will."

From these definitions it will be seen that inspiration is a special and supernatural influence. It ceased to be exerted when the sacred canon was completed. It is not to be confounded either with regeneration or with spiritual illumination which are ordinary influences of the Spirit granted to every believer. Not only is inspiration distinct from regeneration, but it does not necessarily presuppose it. Inspired men were not always and necessarily "holy men," as might be inferred from Dr. Pope's language, though they generally were. Balaam was an inspired man and Saul was among the prophets. And so too all true believers enjoy spiritual illumination, but this differs both in its design and effects from inspiration. The Spirit's influence in regeneration and spiritual illumination has reference to the individual himself, while in inspiration it is exerted for the sake of others rather than for the sake of the inspired man himself.

INSPIRATION NOT REVELATION.

Inspiration must be carefully distinguished from revelation. Revelation is the supernatural communication of new truth to the mind and is designed to make the recipient wiser; inspiration is a supernatural influence of the Holy Spirit upon the mind and is designed to keep from error in communicating truth to others. It is the inspiration of the inspired man that gives him divine authority in

speaking and writing to others, and makes his words to be God's words. Nothing is more common than to confuse inspiration with revelation. A man may be inspired and receive no revelation; he may receive a revelation and not be inspired. God made revelations to Abraham, Hagar, Samson, Gideon and others who were not inspired; while on the other hand the authors of the books of Kings and Chronicles were inspired, but so far as we know, they received no revelation. Matthew, Mark, Luke and John received no supernatural revelation different from others who sat under Christ's ministry, but they were all inspired to write down and put on permanent record what they had "seen and heard." Paul was inspired to write down both those things revealed to him and also many other things unrevealed, such facts of his own knowledge and experience as God designed to have transmitted to the Church. In both cases, however, he was equally inspired; when he wrote about leaving his cloak at Troas as well as when he wrote that we are justified by faith only. Is it asked what need he had of supernatural influence to guard him from error in writing about the cloak at Troas, it may be replied by asking what need he had of inspiration to keep him from erring in stating orally to others or in writing for us that we are justified by faith, or any other truth that had been already revealed to him? If Paul needed this influence of the Spirit to keep him from erring in writing his Epistles as a whole, he needed it in writing each different part that helps to make up that whole. Inspiration has nothing to do with the source from which the knowledge of the facts to be recorded, has been derived, whether from revelation or from his own experience. God leads the chosen man to select out of those things revealed and those unrevealed certain facts to be put on record. That record must be infallible, true, free from all errors, authoritative. Then inspiration is needed quite as much in recording things unrevealed as those revealed. Surely the Spirit's influence was not exerted while the sacred penman was writing down what had been revealed and then withdrawn as soon as he began to record a fact, the knowledge of which came from his own experience, or the testimony of others, and then renewed again as soon as he began to write down another revealed truth. The real point is not so much whether Paul needed inspiration in writing about so insignificant a detail of his life as leaving the cloak at Troas, but why was so insignificant a detail thought worthy to be put on record in the Bible. Everything that was worthy of being recorded correctly, and to secure this infallible record was the design of inspiration. It does not follow that if the sacred penman had received no inspiration that he would have recorded nothing correctly. We only mean to teach that inspiration was necessary in order to secure the Bible, as a whole and in all its parts, from error, and give it infallible authority. Not all of the Bible is a revelation, but all of it is inspired; and the unrevealed parts are as much inspired as the revealed facts and doctrines. Paul goes so far in one instance as to distinguish between what had been revealed to him and what he was writing down by his own apostolic authority that had not been revealed, but both are equally inspired and authoritative to us.

INSPIRATION A NECESSITY.

Inspiration is absolutely necessary to the divine authority of the Bible and to our faith in it as an infallible record. The writers of the Bible may have received divine revelations and may have been perfectly honest and made all possible efforts to have their writings free from error, yet so liable to error are even the strongest and best of minds that, unless they were also supernaturally inspired, we have no absolute guarantee that they did not, in spite of their desires and endeavors to the contrary, make important mistakes. So that, not the divine revelation contained in the Bible, but the supernatural influence exerted on the minds of its inspired authors keeping them from error, is the real ground of our faith in the Holy Scriptures, as an infallible book. Moses was in the mount for many days receiving divine revelation. These revelations cover many pages in the Pentateuch and extend to the minutest details of religious duties. The ten commandments alone were written on stone by the finger of God. The rest was committed to the memory of Moses to be transmitted to the people. What security had the people to whom Moses repeated these multitudinous revelations, which must have occupied several days in the delivery, and some of which were mat-

ters of life and death, that he was repeating exactly and accurately what was communicated to him in the mount? And what guarantee have we that his written record is absolutely accurate and free from all error? He did not take down then and there, as a short hand reporter would, the very words of Jehovah. It would be absolutely impossible for the wisest and best of men to listen to the words of any one for several days and then, trusting only to his memory, go off and repeat to others what he heard without making any mistake. Most of the revelations of the Bible were made in dreams and visions of the night. What secured the written records of these revelations from error? Honesty of purpose and even the best of memories could not. Something additional is absolutely necessary before we are justified in putting absolute and implicit faith in the record as being infallibly true and having divine authority. That additional something is inspiration, a special and supernatural influence of the Holy Spirit upon the minds of certain men chosen by God, such as kept them from error in communicating to others what had been supernaturally communicated to them. So that unless a divine revelation of truth to a prophet or apostle were followed up by inspiration, securing its oral, or written communication to others from all errors of memory, there would be no satisfactory ground for absolute faith in the written record as being infallibly true and of divine authority.

Moses in the Pentateuch has given us the history of many events and of God's dealings with men through a period of two thousand, five hundred years. What is the ground of our faith in the absolute truthfulness of this history? Because it contains a divine revelation? Not so; because only a portion of it was revealed, and revelation, moreover, has regard only to the source from which Moses derived his knowledge of certain facts recorded and not to the record itself. Moses doubtless derived his information of the facts and events recorded in the Pentateuch from five different sources: from revelation, from personal observation, from previously written documents, from the testimony of reliable witnesses, and from oral tradition. But, as these sources were varied and more or less conflicting, it was necessary that he should be inspired to prevent him from incorporating anything erroneous into his narrative and to secure its infallible truthfulness. Otherwise there is no reason why we should put any more faith in the Pentateuch than in the writings of any honest, uninspired historian, which of course would be to rob the Bible of all divine authority. It is simply a question then as to whether the Bible is the word of God or whether the Bible contains the word of God. Orthodoxy affirms the former Unitarianism, and some few who claim to be evangelical, maintain the latter. To affirm the latter and deny the former is practically to admit revelation, but to deny inspiration. These latter, the "liberal school" of theologians, are willing to admit that God has from time to time revealed his will to man and the Bible contains that revelation, in whole or in part; but it is left to human reason to determine just what is revelation and what is not; just what comes from God and what simply and entirely from man. The Bible with them is a human book containing some things of divine origin. Each man must determine for himself what is divine, and hence just how much and what of the Bible he will believe. It is not surprising that to such believers the divine element in the Bible grows gradually less until they soon stand in doubt as to whether anything in it is really divine. It is therefore not sufficient that we believe that the Bible contains the word of God; we must believe that it is the word of God; otherwise it lacks divine authority and cannot be an infallible rule of faith and practice. "All Scripture is given by inspiration of God." All parts of Scripture are equally inspired, though it does not follow from this that all parts are equally important. The gospel of Matthew may be far more important to us than the Book of Malachi; but they are nevertheless both equally inspired.

VERBAL INSPIRATION.

We believe also in verbal inspiration—that inspiration extends to the very words of Scripture. There can be no plenary inspiration without verbal inspiration. Nor by this term is meant to teach mechanical inspiration—that the inspired men were mere machines in the hands of God. It is not necessary to hold even that God dictated the words in order to hold to verbal inspiration. By verbal inspiration is meant that freedom from error in making the record extended even to the words, so that no wrong word

was used; nor does this necessitate our believing that God dictated to the inspired man every word that he used. Suppose several individuals were to listen one hour to a lecturer and then spend the next two hours writing out what they had heard during the first hour. Would they not be liable to make mistakes? Could their documents be relied on as absolutely accurate? Suppose then the lecturer, in order that they might state truthfully what he had said, should move about among them while they were thus writing down what he had said, passing rapidly from one to another, looking now over this one's shoulder, now over that one's, to secure them all from making errors in their accounts of what he had said. His influence upon them would be such as would keep them from error. This freedom from error would extend even to the words, though the lecturer would not dictate the words to the writers, except perhaps in rare instances. Now these men would not be machines controlled by the mind and will of the lecturer. All these reports would be pronounced correct by the lecturer, though each would differ in style and phraseology from all the others. The individuality of each writer appears in his account of what has been said. By virtue of the aid and influence of the lecturer upon the writers they were guarded from all errors and their documents become authoritative. Without such aid from the speaker they could not be relied upon with confidence by others as being absolutely accurate and truthful; for such is the weakness of human memory that even the strongest mind cannot transmit with absolute accuracy to others what has been previously communicated orally to it, except it be something both brief and simple. It is the lecturer's controlling influence upon the writers that gives to their documents authority. Now the work of the lecturer during the first hour was the communication of new truth—this corresponds with revelation. His work thereafter was one of influence, securing the writers from error—this corresponds with inspiration, with this difference that the lecturer's influence must needs be exerted *ab extra*, while the Holy Spirit's influence in inspiration is exerted *ab intra*. The four gospels record many events in common. They differ not only in style, each bearing the individuality of its author, but also in words; yet they are all absolutely truthful and are verbally inspired.

DISCREPANCIES.

But is the Bible, as we now have it, absolutely free from all errors and discrepancies? Our faith in the doctrine of inspiration need not be weakened if we should be compelled to answer in the negative. For by the doctrine of inspiration we only mean to teach that the original autograph documents that came from the hands of their authors were inspired and infallibly accurate. Inspiration did not extend to the translator or the copier or the printer. In no case do we possess these autograph copies of the inspired books. Between us and them come multitudinous copyings, versions and editions, all of which work was executed by fallible, uninspired men. From these fruitful sources of error come all discrepancies (which relate chiefly to variations in numbers as given in parallel passages and are hence comparatively unimportant) and the thousands of "various readings." The original Hebrew and Greek as it came from the hands of the inspired penmen is what was inspired and infallibly accurate. Versions are inspired only in so far as they are absolutely accurate translations from the original Hebrew and Greek. Our King James Version is no more inspired than the recent Revised Version. As there are differences between them neither of course can be absolutely and infallibly accurate. Can we then have no faith in our English Bible as the inspired word of God? For all practical purposes, yes, we answer; and just as implicit faith as we can have in a translation of any document from a foreign language into our own, made with care by competent and reliable scholars, which faith is well nigh absolute. Still, what is really inspired, is the original and not the version. Under the circumstances, however, the only wonder is that the discrepancies and variations are so few and unimportant; for taken altogether, they do not affect in the least a single doctrine of revealed religion.

What less than inspiration could have guarded the original authors of the Bible from error and from coming into conflict with each other, seeing that they were scattered through a period of nearly two thousand years, and were so different among themselves and wrote under such different conditions and such varied circum-

stances. Viewed in this light the Bible is a standing miracle in the literature of the world. Where else can thirty men be found, so widely separated in time and place and manners and style, writing upon the same subject, and yet nowhere contradicting each other in the least? The stone and cedars of Lebanon, fashioned under the guidance of Jehovah, did not fit more perfectly into one grand and beautiful temple for Solomon than do the various books of the Bible, written under inspiration of God, unite to make one grand, harmonious temple of divine light and truth for the guidance of God's true worshippers in all ages of the world. Surely then "all Scripture is given by inspiration of God and is profitable for doctrine for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

Vanderbilt University, Apr. 23rd, 1884.

For the Advocate.

OUR WESTERN LETTER.

LAST OF THE SERIES.

From our special correspondent.

Leaving Pueblo, the next place of interest we came to was Colorado Springs, one of the most tidy and pleasant towns to be found in Colorado. The mammoth "Antlers hotel," standing just on the rise of the plateau a few hundred yards from the depot, is one of the first buildings that attracts attention. A shaded avenue leads to the hotel. Beyond commences the town with its broad shady streets. Several fine colleges and state buildings loom up as a prominent feature of the place. Like Greeley, the town was commenced on a government of strictly temperance principles and has always opposed the saloon business, however designing men have now and then broken the rules, but at the last election a strictly anti-license town board was elected.

Looking west, Pikes Peak stands forth in majestic grandeur only a few miles distant. At the base of the old rock ribbed and time rifted sentinel in a cosy cove, with the snow-capped mountains for a back ground, is nestled the romantic little village of Manitou, the "Saratoga of the west." A number of mineral springs strongly impregnated with soda and iron, bubble up here and there. The hotel accommodations are excellent, the great swimming bath pool is a marvelous arrangement for the purpose it was built. During the summer season visitors from all parts of the Union, as well as from foreign countries, may be found here. Many are the scenes of interest in the vicinity; there is the Cave of the winds, Rainbow Falls, Pulpit Rock, Cameron Cone, Bridal Falls, and the wonders of the Garden of the Gods. The gateway to the Garden is between perpendicular walls of solid sandstone 150 feet high. Just within is a cave of some note, also the Cathedral Spire, which are columns of sandstone detached one from the other running up from 100 to 200 feet in height. The Ballenging Rock is a curious freak of nature and looks as if one might easily push it over. Those many peculiar rocks and natural towers are among the greatest geological wonders of the Continent, and belong to the cretaceous group of rocks. Being composed mainly of soft white chalk conglomerate, capped with a hard ferugineous mixture of sand and gravel, the softer parts, by erosion, have scaled off leaving the columns capped with the harder portion, and thus nature has left here many monuments of her peculiarities.

A rail road is now in course of construction to the top of Pikes peak, when completed it will be one of the chief wonders of the world. At present a journey to the top of the peak is rather a hard feat to accomplish. There is, half way up the mountain, a house where one may stop and rest in order to gain a new stock of breath. On the top the Government has a building erected for a signal station. Surely it must be a weary place to live, notwithstanding it is nearer heaven than most of the human race live. From the top of the peak one has a most magnificent view of the surrounding country. The plains seem to lay at one's feet and stretch away for an hundred miles visible to the eye and then seem to be lost where the smooth surface kisses the horizon. Westward mountains upon mountains loom up like the heavy swells of the mad ocean, only the scene is more varied and the towering peaks and snow-capped backbone of the continent stand forth in more majestic grandeur. In viewing the grand panorama, immensity has a new meaning and grandeur a significance beyond expression. Surely, only the fool can for a moment imagine there is no God. Here His handiwork stands forth in bold relief

and puts to shame the boasted greatness of man who is but an atom in the great universe of God's creation.

One of the most phenomenal wonders of those Rocky Mountains is what is called the "Mount of the Holy Cross" near the head of the Arkansas river. The figure of the cross is made by a deep rift running in a perpendicular course up a large rocky peak, the rift is about 1500 feet in length, some distance down from the top of this perpendicular rift is a cross seam forming huge arms 600 to 800 feet in length, those seams or rifts drift full of snow and thus form a white cross all through the summer season and may be seen for many miles away. In the great and mighty convulsions that in a far remote period agitated our globe those rifts were thus formed, and yearly the white filling that forms the cross is renewed, evidencing the fact that nature is the greatest architect.

A few years ago Grace Greenwood, the eminent authoress, visited Manitou and so well pleased was she with the place she made purchase of a beautiful cottage standing just back from the highway; it is quite a cosy home with picturesque surroundings. A branch rail road runs from Manitou to Colorado Springs six miles distance, from whence we pursue our journey northward and in due time once more roll into the magnificent Union Depot at Denver. A short stay in the Queen city of the plains gives us time to glance around and see that great improvements have been made in the few months that we have been away. Thus we arrive at the point from whence we commenced our ramblings, starting out north we made a circuit of over six thousand miles and came in from the south. Onward the train takes us to Longmont and thence we wended our way to this place, our home, a few miles out from town, where I shall take leave of the readers of the ADVOCATE by modestly subscribing my name in full.

J. S. FLORY, V. D. M.

Hygiene, Colo., April 18th, 1884.

TO MAKE A HAPPY HOME.

1. Learn to govern yourselves, and to be gentle and patient.
2. Guard your tempers, especially in the season of ill-health, irritation and trouble, and soften them by prayers, and a sense of your own shortcomings and errors.
3. Never speak or act in anger until you have prayed over your words or acts, and concluded that Christ would have done so in your place.
4. Remember that, valuable as is the gift of speech, silence is often much more valuable.
5. Do not expect too much from others, but remember that all have an evil nature, whose development we must expect, and which we should forbear and forgive, as we often desire forbearance and forgiveness ourselves.
6. Never retort a sharp or angry word. It is the second word that makes the quarrel.
7. Beware of the first disagreement.
8. Learn to speak in a gentle tone of voice.
9. Learn to say kind and pleasant things wherever an opportunity offers.
10. Study the character of each, and sympathize with all in their troubles, however small.
11. Do not neglect little things, if they can affect the comfort of others, in the smallest degree.
12. Avoid moods and pets, and fits and sulkiness.
13. Learn to deny yourself, and to prefer others.
14. Beware of meddlers and tale-bearers.
15. Never charge a bad motive if a good one is conceivable.
16. Be gentle but firm with children.
17. Do not allow your children to be away from home at night without knowing where they are.
18. Do not allow them to go where they please on the Sabbath.
19. Do not furnish them with much spending money.
20. Remember the grave, the judgment-seat, and the scenes of eternity, and so order your home on earth that you shall have a home in heaven.—*Presbyterian Chronicle.*

I do not revere any love of God that has never known any fear of God. Show me that king of love of God which has not felt what the fear of God is, and I will show you not principle, but sentiment—not religion, but religiosity.—*Rev. Joseph Cook.*

O that Christ would break down the old, narrow vessels of these narrow and cabb souls, and make fair, deep, wide and broad souls, to hold a sea and a full tide, flowing over all its banks, of Christ's love.